



A treatise perswadynge  
a man patientlye to  
luffre the deth of  
his frende.

Unto this worlde naked we entered  
And so we must a gayne out of it fare  
Deth by no man can be defended.  
There is no synes thinge it wyll spare  
Than wherfoze shulde we for it care  
It awayletth nat / but passe forth /  
The harde strokes (chance they vnwaite)  
And patiently take them in worthe.  
For they that take deth vnpaciently  
Seme to the worlde to set their mynde  
Blessed be they that in our lord dye  
For they be sure the very lyfe to fynde.

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A comfortable exhortation agaynst  
the chaunces of deth/made  
by Erasmus Rot.



Owe bytter and howe  
grecuous a wounde per-  
ceth your fatherly harte/  
for the deathe of your  
mooste goodly chylde/ I  
lightly cōiecte by myne owne sorowe.  
And therfore I were ryghte moche  
vncourtoys / if that I in so sorowfull  
a chance wolde warne you his father  
to make lamentation / whan I that  
am but a straunger can nat chose but  
wepe & wayle. ye myght well thinke  
me rude and vntaught/ if I wolde go  
about to heale your gresse / whan I  
my selfe had nede of a phisitian: if I  
wolde lette you his father to wepe/  
whan the teares styлле abundantlye  
trykell downe from myne eien.  
And all be it / that the ilke stroke of  
A.ij. For

Fortune oughte deper to perce your  
fatherly breast: yet your great wyse-  
dome was wont so to rule you (in all  
your dedes) that ye nat onely with a  
strōge & a stoute mynde/ but also with  
a glad and a mery chere/ wolde suffre  
and passe ouer all suche chaunces as  
happe to mankynde. wherfore ye  
oughte so to settell your selfe / that if  
ye can nat as yet put awaye clene the  
sorowe of your harte (for no man can  
denye but that ye haue ryghte good  
cause to be heuy) yet at the least wyse  
somewhat suppressse & moderate the  
same dolour. And for what cause  
shulde ye nat clene forgette it? seinge  
that the space of a fewe dayes wyll  
cause idiottes so to do / me thynketh  
reason shulde persuaide an excellent  
wyse man. For what selye mother  
doth so extremely bewayle the dethe  
of her childe/ but that in shorte space  
of tyme her sorowe some what assla-  
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ketb/and at length is cleue forgotten?  
To haue alway a stedfast mynde/ is a  
token of a perfecte wyse man. But  
for those chaunces / vnto the whiche  
we all egally ( bothe more and lesse)  
be subiecte/ to sorowe out of measure/  
me thynketh it extreme folys henes.  
For who is nat ware (excepte he that  
myndeth nothyng) that he is borne  
vnder suche a condition / that whan  
so euer god wyll call hym : he muste  
forth with nedes departe hence ? So  
than what other thyng (I prey you)  
dothe he/ that bewayleth ones deth/  
than lamentably complayne/ that he  
is mortall? O: why shuld we rather  
sorowe the departynge hence / than  
the entrynge in to this worlde/ consi-  
dering that both are egally natural?  
Euē in lyke case as though one shuld  
gyue great thanks for to be called to  
a great feast or dyner / and wolde la-  
ment and demene great sorowe/whā

Any. he

he shulde departe away thence.

If that a man / as hit were from an  
highe lokynge place / wolde aduise  
well the cōdicion and lyfe of all man-  
kynde : myght he nat well reken him  
selfe anyce felowe / if he amonge so  
manyfolde examples of priuation / &  
amonge so thyeke buryals of yonge  
and olde / wolde be greuously vexed  
in his mynde / as though he vnto hym  
onely were chaunced some newe and  
great yuell : and as though he onely  
beinge happy aboue other / wolde de-  
syre and loke to stande without the  
cōmon lotte ? For whiche considera-  
tion the excellent wise men that fōude  
and made lawes in olde time / to then-  
tent that they wolde somewhat in-  
cline to the affections of parêtes / and  
to thende they wolde nat be seene to  
exclude euery body from that passiō /  
beinge also cōdemned of some of the  
stoicke philosophers : they lymytted  
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vnto the a certayne tyme to mourne/  
the whiche endured nat very longe:  
Either bicause that they well vnder-  
stode and knewe/ that in those maner  
of chaunces/ the whiche are bothe  
cōmune to all folkes/ and also do nat  
hap through any iniury of Fortune/  
but are induced by the verye course  
and ordynaunce of Nature/ shorte  
mournynge shulde suffice: yea vnto  
them that were nat able to moderate  
all affections: considering that Na-  
tures selfe by lyttel & lyttell soupleth  
the wounde that she made/ and wea-  
reth away the scarre: Or els bicause  
they diligently marked/ that mour-  
nyng was nat onely vnprofitable vn-  
to them that were bemoned/ but also  
hurtful to the that made suche mone/  
and greuous and ynquiete to theyr  
frendes/acqueyntance/and company.

But nowe if a man wolde consider  
the matter a ryghte/ doth it nat seme  
A.iiij. a point

a poynt of madnes/wyllyngly of one  
harne to make twayne/and whan ye  
can nat by no maner reason recouer  
your predestinate losse / yet wilfullye  
to annoyne and hurte your owne selfe?  
In lyke maner as though a man that  
his ennemies hath spoyled of parte  
of his goodes / wolde in his anger  
throwe all that euer remayned into  
the see : and than wolde say / howe he  
by that meane dyd bewayle his losse.

If we lyttell regarde the noble *Adi-  
mus* / whose sayenge may beseme any  
philosopher to speake : Thou muste  
patiently suffre / and grutch e nat at it  
that can nat be amended : Let vs call  
to mynde the moche goodly example  
of the ryghte excellent kynge *Dauid* /  
the whiche so sone as tydynge was  
broughte hym / that his sonne / that  
he so tenderly loued / was deed : he  
forthwith rose vp from the grounde /  
and shaked & brusshed of the duste /  
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he threwe away his sherte of beare/  
and so whan he had wasshed and an  
noynted/with a gladde countenaunce  
and a mery chere he wente to dyner.  
And by cause his frendes maruayled  
therat/he sayde to them : For what  
entent shulde I kylle my selfe with  
wo and sorowe ? For vnto this tyme  
some hope I had / that god beinge  
moued with my lamentation / wolde  
haue saued my childe a lyue:but now  
all our wepyng teares can nat restore  
hym agayne to vs a lyue : we shall  
shortly spede vs hēce after him. who  
is so fonde to crouche and pray hym/  
whō he knoweth well wyll incline to  
no prayers ? There is nothyng more  
yntreatable than dethe / nothyng is  
more desse / nor nothyng more rygo-  
rous. By crafty handelynge the sa-  
uage beastis / yea the moste wylde of  
them all / are made tame : There is  
a waye to breake the harde marbull

21.v.      stone

stone: and a meane to mollifie the diamant: but there is nothyng wherewith dethe wyll be appesed or ouercome. It neyther spareth beaultie / ryches / age / nor dignitie. And therefore it oughte to greue vs moche the lesse / either bicause it can nat be eschewed / or els by cause it is egally comune to vs all.

what nedeth me to go aboute to reherce to you here the manyfolde examples of the gentiles / the whiche with a noble and a constaunt courage toke well in worthe the deth of theyr dere frendes? In whiche constantnes of mynde / is it nat a great rebuke for vs that be christiens / to be of them ouercomen? Call now to your remembrance thilke sayenge (well worthy to be enrolled in waitynge) of Telamon and Anaxagoras: I wysste well I begotte a mortall creature.

Thynke vpon Pericles the duke of Athens

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Athens/the whiche is no lesse renowned for his eloquence / than he is for his force and manlynes : al be it that he within.iiij. dayes space lost his.ij. sones/that were endewed with ryght noble qualities / he nat onelye neuer changed his chere/but also he/beinge crowned (as was the gyse thā) spake & reasoned amōge the people of matters concerning theyr cōmon welthe.  
¶ Haue in mynde also Xenophon the worthy scholer of Socrates : to whom tydynge was brought/as he was doinge sacrifice / that his sonne was deed : he made no more to do but put of his crowne / & forthwith dyd put it on agayne / as sone as he vnderstode that his sonne was māly slayne in batayle.

Remembre Dion of Syracuse / the whiche on a tyme (as he was secretly talkynge with his frendes) sodaynly harde a great noyse and rumblynge  
in

in his house : And whan he had in-  
quered what the matter mente / and  
was enfourmed that his sonne had  
fallen from on highe / and was deed :  
he beinge therwith nothing amoued/  
cōmaunded the corps (as the maner  
was) to be delyuered to women to  
burye : For he sayde / he wolde nat  
leauē of his pretended pourpose for  
that matter.

whom Demosthenes folowyng / the  
vij. daye after the dethe of his onely  
and most entierly beloued daughter/  
beinge crowned & arrayed in a faire  
white garment / he came forth abroad  
amōge the people. Of whiche dede  
the accusation of his foo Aleschynes/  
bothe confirmethe the trouthe / and  
setteth out the glorie.

Thynke also vpon the kynge Anti-  
gonus / the whiche whan he herde  
tydynges / that his owne sonne was  
slaine in a disordred skermishe: pau-  
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syng a lyttell/ and beholdynge them  
well that brought him the tydinges/  
with a skoute and a constante mynde  
he sayde : O Allynonen ( that was  
his sonnes name ) all to late thou pe-  
risshest/that woldest so folisshely cast  
thy selfe away amonge thy foes / no-  
thyng regarding thyne owne helth  
nor my monitions and wordes.

If ye delite more to here the exam-  
ples of Romanes/beholde Puluillus  
Horace/to whom (as he was dedica-  
tyng the capytoll) tydynges was  
broughte / that his sonne was deed :  
he neyther drewe awaye his hande  
from the poste / nor tourued nat his  
chere from religiō to priuate sorowe.

Consider howe Paulus Aemilius/  
whan he had within the space of .vij.  
dayes losse his .ij. sonnes / he came  
forthe abroad amonge the people of  
Rome/and there shewed them / that  
he was very gladde / that by the la-  
men

mentation of his householde (which was but a priuate sorowe) he had redeemed the enuye of Fortune bente towarde them all.

Thynke also howe Q. Fabius Maximus (whan he was consul and had losse his sonne / that was than a man in hyghe rowme and dignitie / and greatly renowned for his noble act) he came forth abroad amonge the people gethered to gether / and there to them he recited the cōmendation of his sonne.

Thynke on also whan Lato Censorius his eldest sonne died / the whiche was a yōge man of singlar witte and highe prowesse / and therto electe and chosen to be Deyre : yet was he nothyng so amoued with that chance / that he wolde in any thyng more slackelye endeouour hym selfe aboute the nedes and busines of the cōmon welthe.

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ye shulde remembre Marcius/whose  
surname was kynge / whan his sonne  
of ryghte noble disposition/ and that  
stode highly in the fauour and good  
opinion of the people/ and therto be-  
inge his only sonne/ was deed/ he toke  
the losse of hym with so constaunt a  
mynde/ that forthwith euen from the  
buriall of hym he caused the Sena-  
tours to assēble to gether to ordeyne  
lawes cōcerning their cōmon welthe.

ye shulde nat forget Lucius Sylla/  
whose valiaunt and moſte fierce cou-  
rage towarde his enemies/ the deth  
of his sonne coude nothyng abate/  
nor cause that he shulde seme falsely  
to haue vsurped or taken vpon hym  
to be called by this surname felix/  
that is to say/ luckye or welthy.

whan Caius Cesar (that was Sylla  
his felowe in rowmeth) had inuaded  
Britayne/ and had tidynges that his  
daughter was deed: yet er thre dayes  
were

were fully ended/ he wente about his  
imperiall busines.

whā Marcus Crassus (in the warre  
that he made agaynst the Parthies)  
behelde his sonnes heed/the whiche  
his enemyes in skorne and derision  
had sette vp on a morispike ende/  
⁊ the more to exasperate and augmēt  
his calamitie/they approched nere to  
his armie/⁊ with wordes of reproche  
and blame/they shewed it vp: he  
toke in worth all that doinge with so  
constant a mynde/that sodaynelye he  
rode forby all his batayles/and saide  
to them with a loude voice/that that  
was his owne priuate harme/but the  
helthe and saluation of the common  
weale stode in the sauegarde of them  
his men of warre.

But nowe to ouer passe the many  
folde examples of Galba/Piso/Sce-  
uola/Metellus/Scaur⁹/Marcellus/  
⁊ Aufidius: remēbre whan Claudius  
Cesar

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Cesar had losse hym whom be bothe  
begotte / and mosste entierely loued:  
yet for all that he (his owne selfe) in  
the cōmon pulpit lauded and praysed  
his sonne / the cors beinge present/all  
only couered with a litteil veyle: and  
whan all the people of Rome wepte  
and bewayled his sonnes dethe / be  
his father wepte nat a teare.

And surely lyke as it is a right good  
ly thyng to folowe & do as these men  
dyd: euen so were it a right shamfull  
thyng / if men shulde nat be founde  
as stedfast and as stoutely mynded as  
women haue ben in suche case.

Cornelia sawe and behelde her two  
sonnes ( Tit. Braccus / and Caius  
Braccus ) slayne and vnburyed: and  
whan her frendes comforted her and  
sayde / she had a wretched chaunce:  
I wyll neuer saye (quod she) that I  
am vnlucky or vnfortunate / that haue  
borne suche two children.

**B**

**But**

But wherto do we now repete these  
examples out of auncient cronicles:  
as though we sawe nat dayly before  
our face sufficient exāples? Beholde  
your neighbours/ beholde your kyns  
folke and alies: howe many/ yea sely  
women/ shall ye finde/ the whiche ve-  
rye moderately take in good worthe  
the dethe of theyr children? This  
matter is so plaine/ that there nedeth  
no great helpe of philosophie therto.  
For he that wolde cōsider well in his  
mide / how wretched on al sides this  
our life is/ to how many pils / to how  
many sickenesis/ to how many chaū-  
ces/ to howe many cares/ to how ma-  
ny incōmodities/ to how many vices/  
and to howe many iniuries it is en-  
dangered: howe littell & howe small  
a portion therof we passe forth (I will  
nat saye in pleasure) that is nat atta-  
ched with some maner gresse and di-  
spleasure? and than farther to cōsider  
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howe sweetely it vanissheth & rolleth  
away / that we may in maner reioyce  
& be glad of them that ben departed  
out of this worlde in theyr youthe.

The shortnes of our lyfe Euripides  
sadly expresseth / whiche calleth the  
lyfe of mortall creatures one lyttell  
daye. But Thalerus Demetrius  
doth better / whiche correctyng the  
sayenge of Euripides sayth / that the  
lyfe of man shulde rather be called  
the Minute of an houre. But Syn-  
darus saythe beste of all / whiche cal-  
leth the lyfe of man the dreame of a  
shadowe. He ioyneth the two speciall  
thynges of nothyng to gether / to  
the intent that he wolde declare howe  
vayne a thyng this lyfe is. Nowe  
howe wretched and miserable the  
same lyfe is on euery behalfe / the aun-  
cient poetes semed to perceyue it pas-  
sing well : the whiche demed / that  
a mā coude nat more truely no: more

B.ij. better

better name mortall creatures / than  
surname them very miserable wret-  
ches. For the fyrste age or formeſte  
parte of mans lyfe (the whiche is re-  
kened the beſt) is ignorant: The mid-  
dell parte of the lyfe is aſſayled with  
trouble and care of manyſolde buſi-  
neſſis: and yet all this while I ſpeake  
but of them that be moſte luckye and  
fortunate. Therfore who is he / which  
of very ryghte wyll nat approue the  
ſayenge of Silenus: the beſt is neuer  
to be borne / the nexte is moſte ſwyſtly  
to be clene extincte?

who wyll nat allowe the ordinaunce  
of the Thraciens / the which customa-  
bly uſe to receyue them that be borne  
in to this worlde / with lamentation  
and mournynge: and agayne when  
they departe hēce / they be very glad  
and demeane great ioye? And he that  
by hym ſelfe conſiderethe inwardlye  
thoſe thynges / that Hegheſias was  
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wonte to declare to his herers / he  
wolde rather desire his owne dethe  
than abboire hit : and wolde farre  
more indifferently take in worthe the  
dethe of his frendes. But nowe your  
fatherly sorowe comethe forth and  
saythe : He died er his day / he dyed  
in his childehode / he died so passyng  
a good childe / yea and so towardlye  
disposed vnto vertue / that he was  
worthye to haue lyued many many  
yeres : your fatherly sorowe cōplay-  
neth / that the course of Nature is  
subuerted / seinge that you his father  
an olde man / shulde ouer lyue your  
sonne a yonge man. But I prey you  
for the loue of god tell me / what ye  
call before his day : as though euery  
day of a mans lyfe coude nat be his  
laste daye ? One before he come in to  
this worlde / and whā vnneth it hath  
any shappe of a creature reasonable  
is strangled and diethe / euen vnder

B. iij. the

the handes of nature workynge and  
fourmyng of it. An other diethe in  
the byrthe. An other crienge in the  
cradell is snatched awaye by dethe.  
An other in the flowrig youth dieth/  
whan scarsely as yet it hath any taste  
of the lyfe. Of so many thousandes  
of people to how fewe is it gyue (as  
Horace nameth it) to steppc vp on the  
gryce of olde age? without doubte  
god hath vnder suche a lawe consti-  
tuted the soule in the garrison of this  
littell body/that what so euer day/or  
what so euer moment he wyll com-  
maunde it to departe thence/it muste  
by & by nedes go. Nor there is none  
that can of ryghte thynke hym selfe  
to be called forthe before his day / co-  
sidcrynge that there is no man that  
hath a day certayne to hym appoyne-  
red: but that only is his lafull day/  
whiche so euer he our souerayne ca-  
pitayne wolde shulde be his last day.

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If we wyll worke wysely / we shulde  
so abyde euery day / as it were our ve-  
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fugitiue / whether we dye betymes / or  
tary some what longer. For it skyl-  
leth no more thā it doth / whan many  
be broughte to execution / whiche of  
them shuld be fyrst heeded or hāged:  
It is all one / whiche is the fyrste / the  
thirde or the eight. And what other  
thinge els is the lyfe it selfe / but a cer-  
tayne perpetuall course vnto dethe?  
Saying that their chance is more cō-  
modious / the which frō so laborious  
an exercise of the lyfe are dispatched  
be tymes. But as it is a touche of a  
braynles felowe to departe away frō  
the army and breke the array / with-  
out the capitaynes cōmaundement:  
So hit is a folishe poynte and great  
ingratitude / whan leaue is quickelye  
gyuen of the capitayne / nat gladly to  
B.iiij. take

take it : And most specially / if he that  
hath now licēce to go / may depte his  
waye home with laude and preyse / &  
to hym no rebuke nor shame. Nor it  
is nat cōuenient / that one shulde sitte  
and reken howe many yeres he hath  
lyued. The age shulde be cstemed  
accordynge to the noble dedes : And  
he (as Homere sayth) is nat reputed  
to haue lyued / that hath poyntered  
the erthe / and made a nombre : but  
he the whiche sad & sobriely passynge  
forthe his lyfe / leaueth behynde hym  
an honest remēbraunce to them that  
come after.

Do ye complayne / that god sente  
you forthwith suche a childe / as ye  
wolde desire to haue had many yeres  
to come ? what / pardie your sōne died  
nat so soone / he was now come to  
the age of .xx. yeres : at the whiche  
age (after myne opinion) it is best for  
to die / for so moche as than lyfe is  
moſte

mooste  
countr  
he to  
tyll / no  
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mooste swete. Nowe was he to his  
countrey very bountifull / nowe was  
he to his father very lowely and gen-  
tyll / nowe was he amōge his felowes  
a very merye companion / and nowe  
had he a good and a perfecte mynde  
to godwarde. He decessed ignorant of  
vices / and whan he had nat tasted but  
littell of the calamities and miseries  
of this worlde. But what he shulde  
haue knowen & haue felte (if he had  
lyued longer) it is vncertayne. No  
doubte we se very often tymes / that  
the latter age dothe bothe infecte the  
clene conuersation of yonge age with  
more greuous vices / and spottethe  
and defileth the felicitie of youthe /  
with manyfolde myserable grefes.  
From all these iuels and perils / detb  
quickely withdrewe hym. Nowe  
may you safe and surely reioyce and  
be glad / that you haue had so good  
and so vertuous a sonne / ye or rather

B.v. haue.

haue. But be it ( as you do suppose )  
that you had hym / and that nowe ye  
be deprived and haue losse hym.  
whether of very ryghte oughte you  
rather to tourment & vex your selfe  
for that ye haue forgone hym : or els  
reioyce and be gladde that ye hadde  
suche a sonne ? Take you hede that it  
be nat a poynte of unkyndnes / that  
ye shulde remembre the requeste of  
the gyfte to be restored agayne / and  
nothyng to mynde the gyfte. No  
doubte a childe of a good disposition  
is a great gyfte : but yet is he so gy-  
uen / that ye shulde take and haue  
pleasure with hym for a tyme / and  
nat that he shulde be yours for ever.  
you that be a perfecte wyse man / cō-  
sider this by your selfe : yea let vs  
bothe to gether consider on this wyse.  
If a great prince shulde lende vs a  
tabull of an excedyng great price / and  
of an excellent workemans hyppie / to  
passe

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pasſe our tyme with : whether ought  
we (whan ſo euer pleaſethe hym to  
demaunde or call for it) with a glad  
chere/ye and more ouer gentylly tha-  
kyng hym / to delyuer it agayne / or  
els with heuy and ſorowfull counte-  
nance ſhall we complayne to hym on  
this wyſe ? O cruell prince / of howe  
precious a gyfte haſte thou ſpoyled  
vs ? Howe great a pleaſure haſt thou  
beraſte and taken from vs : Howe  
ſone haſt thou taken from vs / cōtrary  
to our opinion this ſo excellēt a thig.  
Myght nat he of very ryghte to our  
ſo vnkynde complayntes anſwere on  
this wyſe ? Haue I this rewarde for  
my gentyll and courtoys dede ? Re-  
membere ye nothyng / ſaue only that  
that ye haue forgone the moſte faire  
tabull ? Haue ye forgotte / that I of  
myn owne good wyll and frelye lente  
it you ? And that ye haue nowe ſo  
longe whyle (of my gentylneſſe and  
ſuffe-



sufferaunce) sedde your eies and de-  
lited your mynde. It was of my libe-  
ralite and fredome that I lente it you:  
and nowe whan I require it agayne  
I do but ryght: perdie ye haue had  
by me some aduauntage / ye losse no-  
thyng / saue that throughe your foly /  
ye femed that thing to be your owne  
that was but lente you. And so ye  
esteme it to be losse / that is restored to  
the owner agayne. But the more pre-  
cious and delectable that the thyng  
was that I lente and let you haue at  
your pleasure / the more a great deale  
ye oughte to haue thanked me. Nor  
ye oughte nat to thynke hit to be to  
sone required agayne / the which with-  
out any iniurye or wronge myghte  
haue bene kepte from you.

If this reaso can nat be proued false  
by no meane of argumentation: tha  
thynke howe moche more iustly Na-  
ture (with suche maner word) myght  
reproue

reproue  
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reproue bothe our lamentation and  
sorowfull complaynynges. And vn-  
doubted by these maner of reasons  
our sorowe oughte to be swaged/ yea  
if it were so/ that a man were vtterly  
extincte by deth/ and there remainned  
nothyng of vs after the buriall.

Now if we at the leste gyue credēce  
to it/ wherof Socrates in Plato/ dou-  
bted nothyng at all/ that is to witte:  
the very man to be the soule / & this  
body to be nothyng els but the pipe  
or lyttell house of the soule : Or els  
to say trouth / it may be called the  
buriall or prison of the soule : and  
whan it escapeth out therof / than at  
the laste it cometh to libertie to lyue  
moche more welthyly than it dyd be-  
fore. wherfore than shuld we sorow-  
fully blame deth / seinge that he that  
dieth/ dothe nat perisshe/ but than he  
semethe rather to be borne. And we  
ought to reioyce in the soule (whiche  
we

we can nat with our eies decerne) as  
moche and none other wyse/ than we  
be wont to reioyce and take pleasure  
in our frendes that bene absent. And  
I doubte whether is more delectable  
and reioysyng to vs/ whan they bene  
present/ or els whan they ben absent:  
for so moche as the corporall lyuyng  
to gether is wonte to mynyster to vs  
matter of displeasure/ and the moche  
beinge in company to gether dothe  
some what abate the ioyfulnesse of  
frendshyp. If ye desyre an example  
of this thyng/ be nat the apostels a  
sufficient argument/ the whiche than  
began to take very fruition in Christ/  
and truly to loue hym/ after the cor-  
poral presence was taken from them?  
On the same wyse is the frēds hyppe  
of them that be good/ the whiche  
stedfastly perscuer in couplynge and  
knyttyng to gether of the myndes/  
and nat of the bodies. And there is

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no violence/no space of tyme / nor no  
distance of places / that can seuer or  
diuide the couplyng of myndes. So  
that me thynke hit a very childissh be  
poynt / to thynke that a frende were  
clene lost and gone/so sone as he were  
out of sighte. you may (as ofte as ye  
wyll) haue your sonne presente/ both  
in your thoughte & in your wordes :  
And he (on the other side) remembreth  
you/ & perceiueth the tender affectiōs  
of your mynde / ye and other whyle  
in your slepe both your soules embrace  
eche other/ & talke to gether of some  
secrete thiges. what thyng letteth/  
that ye may nat euen very nowe ima-  
gin to lyue with hym / with whom  
soone after ye are in poynte to lyue :  
I pray you/how brieue & shorte is all  
the holle tyme that we lyue here?

Whitherto haue I vsed the remedies/  
the whiche I myghte well vse / if I  
had to do with a paynym. Nowe let

vs brieffely cōsider / what godlynes &  
christen faith ought to require of vs.

Fyrst and formost / if it were so / that  
deth were a thyng moste miserable :  
yet it behoueth vs to take it in good  
worth / seinge that ther is none other  
remedye. And more ouer / if dethe  
shulde clene extinguishe man / that  
nothyng after shulde remayne : yet  
we shulde there with be contente / for  
as moche as hit makethe an ende of  
many calamities and gresses / whiche  
we suffre in this lyfe. But seinge that  
dethe delyuereth the soule (beinge of  
etheriall begynnyng) out of the don-  
gion of the ponderous & beuy body :  
in a maner we oughte to reioyce and  
be gladde of them that be departed  
hence out of this wretched worlde :  
and that they be retourned home a-  
gayne to that welthye libertie / from  
whence they came. Nowe than cōside-  
ryng that deth (without any doubt)

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conueyeth the good deuoute soules  
out of the stormes of this troublous  
lyfe vnto the porte or hauen of lyfe  
perdurable/and that nat so moche as  
a here of a mans heed shall perishe  
(for the bodies also at length shalbe  
called to enioye the same lyfe euer  
lastyng.) I prey you whether ought  
we to mourne and wepe / or els to be  
gladde and reioyce in hym / whom  
dethe in due tyme taketh out of this  
moste troublous see of the lyfe / and  
carieth hym in to that quiete & sure  
restyng place of euerlastyng lyfe &  
So to nowe a littell while/and lay to  
gether the soule enormities/the pain-  
ful labours/ and the perils and daun-  
gers of this lyfe(if it may be called a  
lyfe.) And on the other syde reken &  
caste what comodities and pleasures  
(of that other lyfe) are all redy pre-  
pared for the godly creatures that  
be plucked hence away : And than ye  
L shall

Shall sone perceiue / that no man can  
do more vnrightouslye than he / the  
whiche lamentably bewayleth / that  
high goodnes / vnto the whiche only  
we be both borne and ordayned / euen  
as thoughe it were a right great and  
greuous harme. ye crye out / bicause  
ye be lefte comfortles alone without  
childre / whan ye haue begotte a sone  
to inhabite heuen : the holy remem-  
braunce of whom (as it were of a di-  
uine thyng) ye maye reuerence / the  
whiche aboue in heuē beinge carefull  
for you / may greatly forther the pro-  
sperous successe of your busines here.  
For he is nother ignorant of mortall  
folkes busines / nor hath nat forgone  
with the bodye the lowlye reuerence  
and tender loue / whiche he was wōte  
to bere to you his father. No doubt  
he lyueth / beleue me he lyueth / and  
perauenture is present with vs / and  
bereth / and perceiuet this our com-  
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munication / and laugheth and dam-  
neth this our lamentation. And if the  
grossenes of our bodies letteth nat-  
chance we shulde here hym blaming  
vs for our wepyng with these maner  
of wordes. what do ye ? wyll ye a-  
bridge your dayes / and finishe your  
olde age with this vnprofitable / ye I  
may well say pyuill be lamentation ?  
wherfore do you with so vniuste com-  
playntes accuse and blame destenye  
fortune and dethe ? Haue you enuye  
at me bicause I am delyuered from  
the yuels of that lyfe / & am brought  
to this felicitie that I am in ? But be  
hit / that your fatherly goodnes and  
pure amitie dothe nat enuye me. yet  
what other thyng meaneth this so-  
rowfull complaynyng ? Thynke you  
this worthy to be lamented / that I  
am deducte and brought from thral-  
dome to libertie / from payne and care  
to pleasure & felicitie / from darkenes

Lij.

vnto

vnto lighte / from perill and daunger  
vnto sure fastie / from deth vnto lyfe/  
from sickennes and diseases vnto im-  
mortalitie / from so many yuels to so  
high goodnes / from thynges caduke  
and transitorie to the everlastynge/  
fro thinges erthly to celestiall / and fi-  
nally from the corrupte and vnclene  
company of all people to the felow-  
shyp of angels? Tell me (I prey you)  
for the great loue and kyndnes that  
ye beare me / If it laye in your power  
to releue me agayne / wolde ye releue  
me? Than what offence haue I done/  
to deserue so great hatred of you? If  
ye wolde nat relieue me agayne / than  
for what purpose seruen all these la-  
mētatiōs / the which (as I haue said)  
are nat only vnprofitable / but also vn-  
godly? But ne were it so / that immor-  
talite had a while agone clene depued  
me of all sorowe / I wolde lyke wyse  
with wepyng teares bewayle your so  
rowfull



rowfull mourning/ & soze haue rewed  
vpon thilke grosse & darke cloudines  
of your mynde. But ye say/ that you  
on your part wepe & make lametatio.  
For soth therin ye do nat like louers:  
but like vnto the that haue a respecte  
to them selfewarde/ & that wyll (to o-  
thers discōmodite) se to their own bu-  
sines. Nowe go to/ tell me/ what losse  
is it / that ye susteine by my deth? Is  
it/ bicause ye can nat haue me in your  
sight? Pardie ye may neuer the lasse/  
at your owne pleasure remembre me  
the meane tyme/ ye and so moche the  
more welthyly/ in howe moche I am  
in sure fastie. For loke that ye este-  
me me nowe delyuered frō all the yuels/  
what so euer they be that maye be-  
chaunce a mortall man in his lyfe: of  
whiche your longe & robustous lyfe  
(for a great parte) hath experience.  
And though that I be nat with you/  
with lowly obeisāce to do you seruice/

L.ij, yet

yet may I be a sure & an effectuall ad-  
uocate for you before the high maie-  
stie of god. And finally/ howe small a  
thyng is hit/ that deuideth our con-  
uersation & familiaritie? Nowe loke  
that you so endeavour your ielfe/ that  
whan ye haue well and vertuouslye  
passed the course of your lyfe/ that ye  
maye than at the houre of dethe be  
founde worthy to be coueyed hither.

If that your sonne (I saye) shulde  
saye these wordes to vs: myghte we  
nat well be asbamed thus to lament  
and mourne as we do?

with these maner of reasons I am  
wonte to ease the gresse of myn owne  
mynde: of the whiche I wolde that  
you shulde be part taker/ nat all only  
that ye haue any great nede of those  
remedies: but I demed it agreable/  
that ye shulde be partaker of my co-  
solation/ of whose sorowe I was par-  
tiner. But briefly to conclude all that  
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hath ben at length reasoned : by this  
maner meane / ye shall aswage the  
smartynge sorowe of your mynde.

My sone is deed : ye begotte a more  
tall creature. I haue losse a great ie-  
well : ye haue yelded hit agayne to  
hym that frelye gaue hit you. It is a  
right greuous thing to be thus desti-  
tude : It shulde be the lighter borne  
that may be redressed by some mene.  
He hath leste me his father alone co-  
fortles. what dothe it auayle to wepe  
and wayle for that that can nat be re-  
medied? or why mourne you for that  
the whiche chaunceth to so manye  
thousandes as well as to you : Alas  
I can nat chose but wepe for the dethe  
of my sonne : ye but he that dieth  
well dothe in no wyse perysshe. But  
he died to sone : He that dieth well  
dieth nat to sone. He dyed longe be-  
fore his daye was come : There is no  
man that hath a daye certayne ap-  
poyne

pointed vnto hym. He decessed in his  
flourynge youthe : It is than best to  
dye whan to lyue it is mooste swete.  
He died a very yonge man : So is he  
withdrawen from the mo yuels and  
troubuls of this lyfe. I haue loste  
the beste childe that any man coude  
haue : Be gladde that ye had suche  
one. He departed out of this worlde  
an innocēt : No deth shulde be more  
desired and lesse bewayled. ye but it  
is nat lefull for me the meane whyle  
to haue fruition with my sonne : yes  
in your mynde you may : and within  
shorte space you and he to gether  
bodye and soule shall ioye and take  
pleasure. If ye knowe any better re-  
medies than these / of gentylnes let  
me here them : if ye do nat than vse  
these with me. And thus fare ye wel  
which your sōne also wold ye shuld.

Thomas Berthelet regius impressor  
excudebat. Cum priuilegio.

